ESTABLISHED JUNE 19, 1871.

OMAHA, SUNDAY MORNING, APRIL 8, 1894-TWENTY PAGES.

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WORTH UP TO A YARD.

Every yard the latest weaves. Every yard-Fresh, new, perfect. Every yard-Finest pure wool,

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2 Cases New Imported ALL-WOOL

All new designs.

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BOUGHT FROM AN EMBARRASSED BROOKLYN CLOAK DEALER AT AN ENORMOUS CONCESSION

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500 Ladies' All Wool STORM SERGE

With passementerie trimming, worth \$2.50, go at 98c each.

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Very handsome styles in

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All Wool Broadcloth PES in black, brown, blue and tan, absolutely never sold less than

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ELEGANT NEW

Worth \$7.50.

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400 Ladies' Elegant Spring **Jackets and Capes**

in the very latest styles, in All Wool Serges, CLAY WORSTEDS. Imported Broadcloths. ACTUAL VALUE \$7.50, GO AT \$3.98.

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No two alike. Some of these have moire silk sleeves, others are trimmed with very heavy Bourdon lace. These are without exception the handsomest garments shown this spring in Omaha. They are worth fully \$25.00. But during this sale you take your choice of the lot for \$9.98.



Best Quality Extra

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This carload was bought direct from the Railroad Company's Freight Claim Agent. All the Carpets and Curtains in this sale were in the car at the time of the wreck. See that you do not miss this great

Heavy

Ingrain Carpats

All the better grades and most be utiful designs in Brussels Carpe's i the whole car load,

CARPETS

Fine Brussels Carpets

Roll Slightly Damaged FINE MOQUETTE

CARPET ch would be cheap at. \$1.25; goes at 4%.

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Irish Point Curtains worth \$4.50 a pair, go

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Very Fine

BRUSSELS

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An Immense Lot

Polka Dot and Drapery Swiss

Worth up to 40c a yard, goes at 5c a yard.

METHUSALEH

The Hoary Sage of Mt. Tacoma a Pioneer from Wayback.

THOUGHT TO BE 180 YEARS OF AGE

Colonel Hope Beards the Patriarch in His Rocky Den and Tells About Him-A Wierd, Enchanting Story of the Snoqualmie Chief.

SEATTLE, Wash., April 2 .- (Correspondence of The Bee.)-Last Wednesday evening at the Rainier club, where Colonel John Hope of Snohomish was a guest, the postprandial talk happened to fall upon the possible longevity of man, the topic having been suggested by some allusion to Ange line, "Princess of Seattle," a native Indian woman of very great age.

Colonel Hope was of the opinion that man might possibly live to be 200 or even 250 years old, saying that he believed the de-crepitude of old age was the result not so much of the actual lapse of years per se, to certain salts adventitiously de posited in the human system along with its

After some desultory talk as to the great age to which many of our native Indians at tain, notably those of the Arizona Pueblas and old Missions of California, the topic reverted to Angeline.

'For my part, gentlemen," said Mr. Henry "For my part, gentlemen," said Mr. Henry Wilson, the senior member of the coterie, "I believe Angeline to be 123 years old, at least, and that she may be considerably older, for about thirty years ago she exhibited to me and Dr. Williams of Cowlitz a piece of brass of about twice the size of a silver dollar, which she had worn for many years about her neck as a totem and talls man, and which certainly bore, originally some inscription, for there were indistinctly traceable some parts of words thereon, a fac simile of which, as far as they were decipherable, I then prepared and still pos-sess. On one side of the medal (for such l believe it to have been) were these charac

Dau.....f...tle,tn Ja... ook. While upon the obverse were, first, indis-

then, very plainly the words 47 deg., 47 .in N. "I was afterwards informed that this medal had at another time been shown by her to Dr. Marcus Whitman, who, with his wife and nine others, was massacred by the Cayuse Indians at the mission at Walliatpu ember 29, 1847, and that more of it had

C ... F .. tt.rye,

been legible to him than to us, and that he had no difficulty in interpreting it as: Angeline. Daughter of Scattle Captain James Cook.

Cape Flatterye (the old spelling)

57 deg., 47 min., N.

1776.

"Now, according to Angeline's statement and the tradition of the elders of her tribe, this medal was given to her by a great "St. George" chief, in recognition of services rendered to a score of men sent ashore by the chief to explore the coast in search of B great river and had wandered far astray Now, in fact, we know that Captain Cook about this time was seeking (as was likewise the Portuguese, Meares, in the Felice) for the mouth of the fabled Rio de San Roque, as inaccurately laid down in the Spanish charts, and which it was reserved to our own American Captain Gray, in the ship

Columbia, to discover later and name after

his own vessel. And that on the 22d of July, 1776, Captain Cook anchored under the promontory which he named Cape Flat-tery—the name it still bears—and there entertained aboard ship a native Indian chief who had previously rendered him a great

SOME ANCIENT HISTORY. At this point Mr. John D. Davis of the Post-Intelligencer, who has been at some pains to collect and preserve some of the earlier traditions of Angeline's tribe, spoke up, saying: "Since it seems, gentlemen, that we have

resolved ourselves into a sort of symposium on Angeliniana, permit me to contribute to the fund some facts concerning one of the most interesting of her recollections. We know that in 1775 Ensenada de Haceta, in the service of his Catholic majesty, Carlos III., king of Spain, sailed rfom San Blas, in Mexico, in chief command of the Santiago and Sonora, the latter being commanded by Bodega y Quadra. Early in July of that year Quadra made the land, 48 degrees, 27 minutes north, and thence coasted south ward, inshore, seeking the outlet of the Strait of Fuca, as laid down in Bellin's chart of those days between 47 and 48 degrees tnorh. Early in August (on the 5th, according to an old account) Quadra anchored near the mainland, 47 degress, 20 minutes north, and sent a boat ashore with six men and a mate for water, all of whom, according to the same account (Lope da Gama's), were

murdered by the natives.
"This last statement, however, I believe to be partly inacurate; for while six of the crew were in fact brained by the Indians, the mate, as related by Angeline and corroborated by some other facts, escaped with his life and subsequently became chief

"Now, after applying to the story of Angeline all the most crucial tests known to



"THE PRINCESS OF SEATTLE."

the rules of evidence, including cross examination at widely separated periods, I be lieve that 'the Princess of Seattle,' whom you may see on the streets of this city almost any day, was actually present and an eye witness to the scene of the murder of these six Spaniards nearly 120 years ago, for althe res gestae of that fragedy, as recited by da Gama-himself a lieutenant of Quadra's aboard the Sonora-accord so exactly with the incidents as narrated by this uniutored savage as to leave little room for doubt that she speaks the literal truth, allowing only for the natural imperfections of the human

This declaration created quite a sensation, and Colonel Hope, who had listened with the deepest interest to the remarks of Mr Davis, arose and exclaimed excitedly:

THE OLDEST SETTLER. "Gentlemen, I firmly believe that those old patriarchs mentioned in the bible actually lived to the great ages imputed to them, and, further, I am convinced that while the art of prolonging life to 200, 300, 400 or even 500 years is lost and forgotten as to the bulk of the human race, the secret of it is still preserved to a few, and, more than that, I assert upon honor that I myself have

within the past six months seen and talked with a man whom I firmly believe to be more than 180 years old, and that he is none other than the ci-divant mate of Bodega y Quadra.

"Hear, hear," was the universal chorus that greeted these words, for Colonel Hope is a gentleman of unsullied honor, and the announcement of this conviction naturally created the profoundest astonishment. After a moment of deep silence, as if his auditors

were stunned, Colonel Hope proceeded:
"I protest, gentlemen, that I am speaking in truth and soberness, that is so far as con-cerns my own convictions, and if you would like to hear some of the facts in the case shall take great pleasure in relating At this there was an eager cry of assent, and Colonel Hope continued:

'It was last summer, after two weeks of fly-fishing on the Skokomish and Sno-qualmie rivers, and still another week with the lordly salmo quinnat on the lower Columbia, that toward the end of August I resolved to try my luck at "trolling" on the upper sound. I had letters of introduction to that amiable gentleman, Colonel John McGlynn, government agent of the Makah Indians, with office and residence at Neah bay, and after a day or two at the agency, including a visit to the Indian school at Bahaida and a peep into the agency store (which is conducted by Indians themselves, as traders, and who keep regular book accounts and otherwise act as shrewd business men), I began at last to make some friends among the simpler fisher-folk. The Indians of this tribe are, as you know, located along the strait of Fuca, and have for ages been born sailors and fishermen, most of their time being spent in their splendid sea-faring canoes, and it is by no means unusual for them to venture as far as 100 miles to sea in quest of seals, sometimes even whales. Among these brave and hardy fellows there was none who pleased me half so well Elkomin, who was really a lower sound Indian, his father being no less a chief than old Patkanim, Sagamore of the Snoqualmies, and the war chief of those allied tribes who attacked old Fort Nisqually on the 1st of May, 1849, near the present site of the city of Tacoma. But the most of Elkomin's life since early boyhood had been spent among his cousins, these Makah Quillayutes, whose country, as has been said, lies along the Pacific ocean and the Strait of Puca, and anciently included the north-westernmost promontory of the United States -Cape Flattery-so named by Captain Cook, who anchored here for some days on two of his voyages to the south seas. I was not long, therefore, in closing with Elkomin for the rent of his best cance and

his own services as guide, together with those of a younger Quillayute, whose difficult name was Skamokawa, himself the son of a noted chief and kinsman to Elkomin, for the sachems of many of the Puget Sound tribes are, or were, as multitudinously re-lated by intermarriages as the present royal princes of Germany. But it was not so late in the season that the greater part of the salmon had already made their "run" or ascent into fresh water streams for spawning, and so, after two days of rather ndifferent sport. Elkomin suggested that it wished to extend my outing with prospect f better luck it might be well for us to escend to the lower sound in the wake of he vanished shoals and troll about the mouth of the D'wamish. To this I assented readily, for aside from the hope of better fishing. I was already quite enamored of ng, and still more enchanted with our y bivouacs ashore, and, be it said, no esa captivated by Elkonin, whose free and unsophisticated nature flashed and glanced as limpld as his native Stillaguamish. So, rigging our single sail, we made a swift run before a spanking breeze to Elliot Bay and

IN THE CAMP OF THE PATRIARCHS. "It was here around our camp fire, just after supper in the light of our blazing pine logs that I first beheld that ghost of the past, old Angeline, and when she had departed into the surrounding gloom after a among the Peruvians, at the time of the short pow-wow with Eikomin, during which conquest of the Incas, there were bundreds

bivouscked that night under D'wamish Head, in plain view of the lights of Seattle.

had gazed by the flickering light, quite fascinated, at her withered countenance, I asked him how old she was thought to be. of his head, 'but there is another still older

'And who, I asked, 'may that be, Elkomin? 'Ahta-num To-ko-mab, the venerable one of the single mountain,' he responded.

"'Mount Rainier?' I inquired.
"'Yes,' replied Elkomin, Mount Rainier of the white man; Ta-ko-mah of the Snoqualmies. 'But,' continued Elkomin, 'we of the tribe of Snoqualmies are both to talk of Ahta-num, for such is his wish, and we are

ils children. 'And it was only by dint of many adroit questions during the next two days that bit by bit I gleaned from Elkomin something of the history of this Ahta-num, who, like Tammenund of the ancient Delawares and Mohi-cans, was held in religious veneration as the spiritual head of his tribe. And the facts thus obtained left me in no doubt that he was, in truth, Juan Martinez, the mate of Bolega y Quadra, supposed by his contemporaries to have been massacred on Punta de Martires (Point Grenville, on the coast of Washington of modern maps) on the 5th of August, 1775. According to Elkomin and the traditions of the Makahs and Snoqualmies, six men of the Sonora were killed while returning to their boats with water, but their leader (Martinez), who was himself an In-dian, or mestizo, as will appear later in my story, was spared—first out of natural curiosity of his captors at seeing his resemblance o themselves, and later by their wonder at the strange things Martinez had to tell them of a kindred tribe far to the south.

INDIAN ORIGIN. "Now, by way of explanation of this strange fact, and some other points of this narrative, permit me to digress a minute and say something as to the origin of these Indians (and, indeed, of the origin of the natives of North America) and their subse quent dispersion over this continent. Their traditions, like those of their cousins, the Chinooks and Nootkas, tell that their forefathers, ages ago, came down from the north after having first migrated from a distant country (probably Japan), where their race was numerous and mighty, and crossed a narrow sea (probably Bering sea), and continued their migration southward along the shores of the great ocean, throwing off permanent settlements here and there, until they reached, at last, the country around Puget Sound. Then, the main stem, after abiding here for a time, moved onward, ever southward, to a treeless country (probably California, Arizona and New Mexico, where they built great houses (the pueblas) and dwelt there for thousands of moons. Later the waters of the great sea (the Gulf of California, which is known in ancient times to have extended far into what we now call the Colorado desert and then receded, leaving that immense area of coun-try depressed far below the present level of the Pacific ocean) flowed away from their cities, and then the parent stock migrated again, still to the southward, and there founded a

southward, and there founded a nation (the Toltees and Aztecs of Mexico and Peru) more numerous than the leaves on the trees of Kamilchie. And, by the way, these traditions are in accord with the theory supported by many eminent scholars (notably the great Vos Humbold) who believe the Indians of the western part of this continent had an Asiatic origin, and were descendants of the Hiong-nu, known at different times as the Kalkas, Kalmuks and Burattes, and as Huus at a later period in Europe. Humboldt, according to Hubert Bancroft, favored China as the point at which the ancestors of the Toltecs and Aziecs left the old world for the new, by way of the Aleutian islands and Alaska, and thence to California and Mexico; and it is a fact that the remains of Chinese or Japanese vessels have been found on the American coast, which from papyri dis-covered with them must have been wrecked there prior to the fourteenth century, and among the Peruvians, at the time of the

of customs in vogue exactly identical with as many practiced to this day in China. "And now to return to the thread of our story," continued the Colonel, having first lighted a fresh cigar, and sunk comfortably back in his seat. "Juan Martinez was not slow to perceive the advantage he had gained by reason of his resemblance to his captors, and, later, discovering that he had many words in common with them, quickly learned their tongue, and, being really a superior

man, he soon gained great ascendancy over them, and was finally made their chief, and at a far later period (for what reason, Elkomin did not say) he retired to a deep canyon of Mt. Rainier, where, as priest and prophet of his tribe, he has dwelt for many years. So deeply interested in the story of this strange man had I now become that I was resolved if it could be compassed, to see him for my self, and made known this purpose to Elko min. At first Elkomin would not listen to it, saying that it was simply and absolutely impossible, as none even among the Snoqual mies themselves, except the chief, or one

allied to him by blood, could be brought face

to face with Ahta-num. But I persisted, and

as I had already greatly endeared myself to

Elkomin by many acts of signal kindness, he finally so far yielded as to consent (for Elkomin is a splendid fellow) to conduct me to the base of the lofty peak, and there leave me with Skamokawa until such time as he might first visit Ahta-num and ascertain his own pleasure in the matter. VISITING THE AGED CHIEF. "With this I must fain be contented, and two days later we were bivouncked for the night on a small arroyo on one of the foothills. On the morrow, with the first glint of the sun on the eternal snow, which lay more than 14,000 feet above us, Elkomin de-

and said that Ahta-num would receive me on certain conditions.
"'And what, Elkomin,' I inquired, 'are these conditions? 'Only, Enumklaw,'-for such was the Indian name by which Elkomin had of late been accustomed to address me-only that you will consent to be led blindfolded for the first day of your journey, and while we traverse the same part of it on our re-

parted, and it was not until the evening of the third day thereafter that he returned

turn. "To this I assented, and we began our preparations for an early start the next norning.

"The first day of our ascent was without incident and inexpressibly tollsome and
dreary, for the first half of it was made
through volcanic ashes, into which we often
sank to our knees, and the last amid bowlders of lava and pumice so thickly strewn
across our course as to render our upward
progress extremely slow and tellows. progress extremely slow and tedious nightfall my eyes were un

bandaged and my spirits greatly revived, and after a supper with which we had pro-vided ourselves after abandoning camp in the morning. I began once more to keenly enjoy the situation. It was, however, but a little while before, overcome with fatigue, rolled myself in a blanket and quickly fell asleep. sun Elkomin awakened me, and my first ac was to quickly glance around. Behind and below us, on either hand, lay a dreary, deso late expanse of stony sterility and brownish gray ashes, only relieved here and there y fantastic shapes of red and black lava in front, barring all further ascent stretched a wide and savage gorge, whose Plutonian depths, though we stood upon its very precipice, my vision was unable to pierce. Over and beyond this fearful chasm, up from the unfathomable abyss, rose sheer and beetling rocks like clyclo-pean battlements uplifted from a most, and beyond these towered a succession of rugged cliffs, lifting their fanciful constructions of cliffs, lifting their fancitul constructions of fortresses and castles high upward to the primeval glaciers, which now, in a fleed of sunlight, shone and corruscated upon the brow of grand Ta-ke-mah. ""Come, Enumklaw," said Elkomin, lightly

A PERILOUS JOURNEY. "Then, leading the way, Elkomin skirted

seend.

touching my arm. 'It is into those depths, pointing below the garge, 'that we must de

some immense bowlders on our right, and winding and twisting among many more that to a casual glance offered insuperable obstacles to further progress, finally emerged upon a narrow shelf or ledge of rock that beetled over the yawning gulf. Traversing this for another 100 yards or so we doubled a bold peninsula and the ledge grew broader and the declivity much sharper. Descend-ing rapidly for the next half mile our path again contracted until at last there were scarcely more than four feet of ledge be-tween the rugged rock walls on the one hand and the gaping abyss on the other. Another 100 yards of this perilous trail (for a trail, to my surprise, it now seemed to be) and our progress was abruptly cut off by a deer chasm lying directly across our path, ap-parently as fathomless as if the very globe

had there cracked asunder.

"Here, Enumklaw, said Elkomin, 'lies the most perilous point of your journey; but if your heart be strong and you will do as I direct you will presently be again in safety Will you go on or turn back?'
"For a moment I fain would have turned

back, but pride quickly came to my rescue and I simply said: 'Proceed, Elkomin, I will follow.' "Then for the space of a few moments, said he, 'look neither to your right nor your

left, lest you lose your head with giddiness but keep your eyes fixed steadily on me.' "With that he retraced our steps for some fifty paces, and began slowly climbing what seemed to me might, at other times, have been the course of a carcade of melting snows from the heights above. Upward we went for some minutes, then downward again, until at last I was permitted to look around me. We stood again upon a rocky ledge, this time broad and spacious, while directly overhead, at about thirty feet, the rock shelved out and over us-the point where we had stood a few moments since

verlooking the chasm. "From this new colgn of vantage, the sun being high, the depths of the gorge became for the first time visible, and at 1,000 or more feet below I now beheld a sparkling lake fringed round with trees, and in its center a small emerald isle whereon, less listinctly, I could perceive some irregular wildings 'There,' exclaimed Elkomin, 'lies the

abode of Ahta-num and the priests of the sacred fire of the Snoqualmies.' "At these words and the scene below I was much astonished, for I had not thought o find Ahta-num in other abode than some natural cave, and had far less dreamed o his having companions. Our further de scent to the valley was quickly accom-plished, and at about noon we entered small cance moored at the margin of th lake, and began paddling slowly to the island. On its grassy verge we were met by an aged Indian, whom Elkomin gravely saluted as Wenomah, and after mutual greetings and some further words between them, the vecerable man approached me and, taking me by the hand, said (as was interpreted by Elkomin): 'My brother is welcome.

A REMARKABLE RESEMBLANCE. "While we were approaching the building I was struck by its close resemblance to the Pueblo del Arroyo, in the Chaco

canyon, New Mexico, with which, indeed, in general outline of plan, it was exactly milar and may well have been its prototype. Its rectangular walls, built around three sides of a parallelogram, were faced with small, roughly squared stones, the pueble just named, smoothly i clay, with the spaces between filled in with rubble, while opening upon the court were queer, low doorways, hardly more than a yard from top to bottom, and little win-dows, or ventilators more properly, ten and twelve inches square, situated near the tops of the rooms. The interior of the room where I was now sitting was also identica where I was now sitting was also identical with those of the Chaco pueblo, that is, the thick walls, in which were many recesses serving as cupboards and store places, were plastered smoothly with mud, while the floor was made of small straight withes laid across log sleepers, and partly covered with mats of bark.

"Presently another Indian entered and

spoke to Elkomin, who arose and saying, 'come Enumklaw, Ahta-num awaits you,' conducted me again into the open court. Passing around one of its sides I beheld at a short distance a small circular structure, exactly similar to one of the 'estufar' of the Pueblas, especially those of the Canon del Muerto, but with this important difference, this building possessed a door at its base, while the 'estafu' of the Pueblas has no entrance or aperture of any kind except its open top. Mr. E. T. Bickford in an interesting article in the Century for October, 1830, says that the Spanish invaders under Coronado found the Zunis and Moquis worshiping and holding important councils places similar in construction to an oven r tank, and which could be entered only from the top. Within these fires were kept perpetually burning, from which fact the Spaniards named the 'estufas' (stoves). The Spaniards named the 'estufas' (stoves). The building before me was, I believe, used for the same purpose by the Snoqualmies as the 'estafu' by the Zunis and Moquis, that is, a receptacle for the sacred fire, and a place of worship and council, which constitutes another fact in the chain of evidence that has convinced me that the Snoqualmies are equally descended with their brethren of the pueblas from a common parent stock.

FACE TO FACE. "And it was here, in a cell built into the massive wall of this ancient building, in a mysterious canon beneath the eternal snows of Ta-ko-mah, that I was led into the venerable presence of Ahta-num, high priest of the Snoqualmics-face to face with Juan Martinez, mate of the good ship Sonora,

that sailed with Bodega y Quadra from San Blas, Mex., in the year of our Lord 1775. "This statement, gentlemen." continued Colonel Hope after a pause, "does, indeed, seem incredible from any point of view within your experiences, and I do not ask you to believe it, but simply ask that you concede that I believe it, for you have not, in the first place, seen Ahta-num, nor felt in his heary presence, as I have, that indefinable conviction of great antiquity that some of you may have felt while standing before some ancient ruin, whose indisputa-ble history transported you 1,000 years. Into the past. Nor have you, as I have, been at any pains to sift the evidence of his strange life story, after hearing it from the lips of a man whose whole experience and every word, look and gesture bore that intrinsic evidence of truth that none of us

"Suffice it then to say that I believe this man to have been born about the year 1713, among the Pueblo Indians of the Sierra Gordo, in Mexico, in one of the Franciscan missions of that name, and that here, when about 40 years of age, he first knew Father Julpero Serra, who was then of-Father Julpero Serra, who was then of-ficiating in those missions, himself about the same age—having been born, as we know from Father Palou, on the 24th of November, 1713, on the island of Mallorca, and with whom Ahta-num, or Martinez, ac-cording to his own account was of exactly the same age. A few years later, Father Serra, fired by the ardor of a fervid zeal to devote his life to the conversion of the Indians in Alta California, projected two expe-Indians in Alta California, projected two expeditions thither, one by land and one by sea, from San Blas. Sailing with this latter, in the service of Serra, was Juan Mar-tinez, and at the meeting of the two expeditions at San Diego in 1769, he wit-nessed the founding of the first mission of Alta California, and dwelt there during the next two years as a sort of major dome tablishment of the mission of San Gabriel (in 1771) at Los Angeles, he returned to San Diego and there resumed his sea-faring life aboard the El Prin-cipe, now returning to San Blas cipe, now returning to San Blaz under command of Miguel Constanso, who subsequently furnished a full account of the first expeditions to San Diego and Monterey.

William ("Old Hoss") Hoey's new comedy, which he is to star next season, is called

Dewitt's Witch Hazel salve cures ulcers Dewitt's Witch Hazel salve cures piles.

Flams.